Wed. July 18, 1962 Played on thurs. Oct 11, 1962

Wednesday group gradually now becomes a group. We want to learn now to work. We want to wsart, if we can, at the proper time. We want to have every opposrtunity from that time on tp listen or to have questions.And certain things sometimes can be said on the beginning to which reference is made later . Either a person comes, you might say, for the whole course or they do not come. And I have no further interest thatn only t o be gere for the sake of trying to talk about ideas. And it is not simply a matter for me to hope to have more poeple or less people. I want only people who are interested. The int becomes worthwhile for me to spend the time. And if there is no interest, if it is wishy washy, if it is just superficial, I ask everybody eoncerned, that is, if the shoe fits, it fits. And if you want to tell it to your friends where it might fit, toll them. And anybody who does not want to come can stay away. I do not mean this in any other sense that I beleive that as far as work is doncerned, that is work on oneself, work in order to understand something about ones own life, work regarding the possibility of developing in a direction inwhich, in my opinion, many more human bdingsshould devlop, which, of course, they do not because they are not interested. But if we, as we come here are interested in trying to find out certain truths about ourselves. And if we are honest, if we are really serious, that on that basis work, I am talking about work, trying to apply what is meant by working on oneself, that that becomes a certain holy attitude that you should have towards it. If we do not have that kind of a feeling refarding work in oneself, that it is different, I would say different from anytnign that we know, then still you have not the right attitude as yet. The one thing we talk about is objectivity. EVerything else in life has to do with

subjectivity in some form ob other. you will never reach your own aim, the possibility of development and evolution of man unless you introduce at a certain time this question of objectivity regarding yourself. If you don't, if you want to continue in the direction and in any direction inwhich your subjectivity will lead you, even if it is very nice and kind and hopeful, all of that will not bring you a certain result of being able to be free when you live. If this is hte aim, if you understand what the aim is ofr becoming conscious, if that is really what you wish; to be a man, to be what you should bem to be so that you can tak e full responsibility for the life which, let's say, is being given you or at least with which you find yourself, that then in taking that responsibility, you must also try to work and introudce something that is not of this Erath because, in that sense, if I wish to evolve, I want to become something also not of this Earth. It does not mean that I will not try to understand how to live on Earth but the purpose first is to acquire an understanding of what it is and what is meant by the kingdom of HEaven. When I say Kingdom of Heaven, I do not mean it in any religiou s sense. I simply use the word heaven as it is distinguished from Earth; as something that is above us or at least not part of Earth, which is a different quality, which is of a different kind of nature and towards which meany of us wish to aspire, not after we die but as if heaven could exist on Earth. If this is the aim, then all things could be added unto one. If my aim us to become conscious, I will know how to be. So when I emphasize the necessity of coming, if you can, regularly, and if you cannot for some reason ot other which may be an emergency, that at least you let us know. I will help a little bit for yourself. You will train yourself a little bit not to do certain things too superficially. If you really consider it, if you really think that you yourself have an aim yourself and try then

[illegible] control of something that

you ~~xxxxxx~~ exert on yourself and you wish then to become something ~~x~~ which in ordinary life you just brush away as if it does not exist. Work exists. If we come on Wednesday, Wednesday exists. If we listen, work exists for us. If we work, then work becomes our life. Now questions.

QUESTION: (Connie Ashby) You gave me a task last week. (??)... determined to do and I tried doing something three times the next day that I do not life doin in order to remind myself. And it did, it helped.

A: Did it helo yuou to remind yourself?

Q: Yes, the week was a fairly good week. I tried different things during the day and last week (??)

A: More balance?

Q: It began to go down on Minday and I tried to do things to help bek it back up, not too successfully.

A: Is there more desire for work?

Q: Yes.

A: And you seethe reason why you want to work? For yourself? This is something you keep to yourself. You do not talk about it; not to any body. The reasons for work, for oneself, is something that is a secret. It is your own conscience. You do not discuss it. You keep it because it may be very starnge in the ears of some else who might listen to it and say,"Oh, is that the motivation." It is very bad because the other person may have a different way and then think that it is necessary to have your way. For yourself, you saty within yourself. You keep your own conscince. As long as it can produce in you something that is desireably for you as an experience, that is really the level for work.

Q: I want to ask you something. I have tried during the week not to go with things that I usually go with. ??.. or just giving in to not

wanting to do things around the house in pariculer, and with the children. I know why I was doing it. I was successful and I knew when I lost it, how I lost it and I was alright too. But it seemed to effect my husbad. He thought that I was being very indifferent. And I do not know if I was doing it wwong or not because of that. I had not wanted to bring about that reaction but it was what he felt.

A: Leave it.

Q: You meank leave doing what I was do'ng?

A: No. do not explain it.

Q: I cann't.

A: You do not have to, If he wwants to find out, he has to wake up.

Q: Then I can go on doing it? Because if I let it go I know it is????

A: Continue. And when he wakes up, he will know.

Q: I would like a task. I have been trying various things.

A: For one week, you will not have a task. I think you should read for a hrlf hour in the morning. That will be the contact for the rest of the day. You will, very often, I am sure, be reminded. Make that moment when you are reminded, if you can, a little longer. But introduce into that this question of seriousness, that you are ingaged in something that is worthwhile and that perhaps you want. If one can ~~xxxxx~~ engage ones feelings into the thoughts about work, almost I would say, half the battle is won because then it becomes an experience and then gradually, because of that, it will become part of ones life.

Q: There is something else I wanted to ask you. I tried slowing down. Sunday noght, when I had to do something I didn't want to do, I tried to remian aware of all that I was doing. And I had to dow down to stay with it. This helps me. This I can only say is being aware and now that I feel I would call awake in a different manner. I do not know what the termonology is. I do not know if it is important or not.

A: For the time being, we call it either awareness or awake. My effot is to wake up. The awareness of the continuation of tje state of being awake. That is the inly difference. In principle, theyare the same. Alright?

QUESTION: (TAylor Morris) I would like to report on my task of trying to collect myself between classes with students. And at the beginning of last week it was eight students and then ir changed during the week to six. I di not forget any of the tines.

A: It was every day, wasn't it?

Q: Yes. I t was about six or eight times a day. I did not forget any times but I cannot sy that it was a success every time. But, it helped. I could collect myself between times. Not always according to your directions which were to stay in the room and to keep them out. But it is a kind of little glass partition and they are so close that at times I would tell them to come in and I would go out into the other hall and just stay there for about half a minute and collect myself, and think of what I was doing beyond just a teaching of whatevre subject it happened to be, And it helped me to be aware on into the period which was not so before. And I thought that at times I began to understand what I was doing more thatn just simply Algebra or Joansih. And I felt something like the reason why people come to the market place. It is a different kind of communicati n between people. And then, as I told you earlier...

A: What do you mean about the market place?

Q: Well, let's say, that poeple come to the market place in Mexico not simply to buy or sell but to have an exchange bewteeh people.

A: What I know, What is it now as for as you are concerned?

Q: This exchange betweenthe students? I feel like it is....

A: Is it an exchange between you and the students or the student among themselves?

Q: I think it is an exchange between, let's say, any two people who happen to talk.

A: No, we are talking a out you.

Q: Well, I feel like what I am trying to do is to communicate more than just knowlegde. The fact of being aware....

A: Are you awake when you do that; when it enters into a discussion?

Q: I think so, a little bit.

A: If it helped you that way, yes. The criterion for all work is I am awake or not. If I am, then I can talk about it. If I am not, or if nothing happens, the description of any kind of an event in which I have suffered in one way or another, is of absolutely no importance.

Q: Well, one time today, I thought I really had a chance because of my condition. I really had a lot of sleep and yet I cam away more tired because I was indentifying in the wrong way with this one particular student who is completely hopeless.

A: The question is: Were you awake?

Q: I don't know, I don't guess I was.

A: If you have to guess that you were, I am sure you were not.

Q: Well. I was blaming the fact that I was more awak on the reason of more suffereing.

A: No, it does not work.

Q: I would like to coniine in the same way.

A: That is alright but when you report, only about: Iwas awake then, that helped me, this did not help me. I tried to be awake. This was an obstacle in the way of that attempt. I made attempts then then and then. I mde an effort. I wanted to be awake. I could not, I could. These are the results we talk about. The rest becomes simply elucidatiry, I have to explain in what particular circimstance maybe I tried or what was the obstacle. You see, that becomes imprtant since that is ordinary life and I try to wak up in ordinary life. But then I take out when I report on any kind of experience, I take out th

times when I actually accom;lished or times when I tried and I did not accomplosh.This question of trying to be awake and to wake up to that what I am doing, to be aware while I am doing certain things, or to be present to myself: these are important parts. Alright? You conimue this week the same way. But do not get indentified ot involved in the bad students. You know, do not blame them.

Q: I want to drag them.

A: If there is something to drag.

Q: There is nithing.

A: YOU cannot squee,e ~~mmk~~ blood out of turnip. But do not try tht too much. I think you have to have towards it as if it something that has to be done. These people need it. You do not wang to make something special out of it. For yoursefl, you want to have the satisfaction of that what you do is right. But you have to teach. You are not as yet, at least I do not think you are, wanting to teach tme to be awake.

Q: No, but what happens, how do you face it when somebody is not picking up something? ANd day after day, instead of repeating things, and it is very hard not to become identifi d and you wnat to get under them.

A: Why wouod you wnt to do that?

Q: Because I am sick of it.

A: That I can undebstand. If you are sick of it, you have to put it in terms of: I am getting so much money for spending so much time.

Q: If they would pay me fifty dollars an hour, that would be fine, then I could do a bad job. But it pays so little I mig t as weel do a good job.

A: That is no conclusion. You ought to become a physchiatrist,. No, let's leave out, for the time being, the aim you want to accomplish as far as teaching. That you can always do. And you will have more results for yourself, satisfactioh, the more complete

you are; you are, when you teach, the more complete.

QUESTION: (Dianne Castagno) I would like to report on my task which had to do with eating. Usually I cut with my left hand I eat with my right hand. And my task was to do the oppsoite, and to be awake while I was eating. And I found that I did not do the task. I tried to. I would prepare myself beforehand, especially in the beginning. Afterwards, I didn't. I dislike it very very much and I found myself not eating at dinner time....

A: What was the dislike?

Q: The interference with my food.

A: The food was there, only you had to do sokething with your left hadn instead of your right hand.

Q: Yes, but I kept on dropping things. I was clumsy in my movements.

A: That is alright. Pick it up. I have an aim. O have something I want to strive for. It is something of a nature which has nothi g to do with food at all. It has something to do with me, for myself. I see myself, clumxy as I am but I still have an aim.

Q: Yes, but what I found Mr. Nyland was everything was alright when I was using my implements and cutting my food and twice I was awake while I was cutting and preparing to eat. But, as soon as I tasted the food, I feel asleep.

A: Put it back on your fork. Dianne, if I have an aim, I do not forget it. If I really want to wake up, I will remember. When I find out that I have been asleep, I will almost curse myself because I did not fulfill that little bot of a task. So, I go one step, two steps, three steps. I lose myself. I go back. I say: For God's sake. I do it again and agaon I lose myself and again I swear: What is the matter with me? I go back, I do it ga again. I do it. With food it is like that. My left hand, I drop it. Isn't that interesting. This body is so used to certain things in a certain way that

that it cannot even do this. So I say: There you are. Do it. Something in my mind says, my body: Here you are. You become now servant. Do it for the sake of something in you to be awake. You understand what I mean? You do it now that way. Do not feel sorry. Do not look at yourself as if you are clumsy. You are ignorant, that is all. You are unfamiliar. It is something that is non-habitual. It is the acquisition of something ehich perhaps may be difficult but what the sense? If I give up or I start to judge it, it is not good. I do it. I see that I become aware of this body being as clumsy as it is. Nevertheless, something see it and I am interested in that something that is awake. My body will follow if I am awake. It is an aim I will not forget. For that little period, for that little period, it will be as if I then wish to be in touch with somethong that I really wish. And that I know, I would say, belongs to me. But I want to strive to arsd it. And for that one moment, for a little while, I am serious, as I am confronting something that is sacred. Do you understand now?

QUESTIIN: (??) ??

ANSWER: At that moment, if I want to be awake, that what happens becoms for me not important. But the important part is that what takes place. You see, there are various steps in work and so far, and mpst of the time, we atlk about the fisrt stpe, which is that I try to see that wht takes place and also try to be detached from it; that is, impartial regarding it. And also xx as I have said many times, I try to see at the time when it happens. These are the three little steps involved in the first step of becoming aware regarding my activities as applied to my physical behavior. The second step would be that I remain aware and at the time time, do the things that I want to do or ought to do. I have yo go back and I cannot be at that time detached. At that time I must be attached but I have to do it in such a way that

I remain awake. You understand?

Q: ??

A: What do you do during the day?

Q: ??

A: Do you meet many people?

Q: Sometimes yes and sometimes no.

A: How many do you meey a day, approximately?

Q: At least five or six.

A: Good. Three poeple. befreo you start talking, you wait for a minute if you cab. It will be difficult with some people, I am sure. But find a pretext as if you are occupied; blow your nose. Do something else as if you do not hear them.

Q: When I first meet them?

A; Yes, when you first meet them, when you start a conversation. But only three times a day, with three different people of you can. And at that time remember while you do: Why this funny behavior? Change it in to a real wish to be present to yourself to the extent that you can.

QUESTION: (Marvin Schwartz) I would like a task.

A: Marvin, what task did you have last.

Q: ??.. to try to relax my arms and legs sometimes during the day.

A: Not sometimes.

Q: No, at specific times.

A: How successfulwas that?

Q: I only tried maybe three or four days as far as I remember. And maybe on one or two occassions it was successful.

A: What is the real reason, Marvin, that you want a task?

Q:I want to work, to be awake.

A: You thinka task will help you?

Q: Maybe I can try something.

A: Will you sit quiet and try to visulaize a group? Will you try to

remember a group inwhich certain things happened that effected you; that you remember effected you in such a way that it created in you a desire to work?

Q: Yes.

A: The, at that time, wake up. Albight? Trahsfer and convert that energy then into a real wsih for yourself and to see if thay moment, whenever it happens in a day, can be xxxd of use to you afterwars in thinking about it. You sew what I mean? In the first place, it is a vsiualization of a group, coming to a cebtain state, making then the attempt to wake up, in whatever consition you are, and that then becomes a point of light in the rest of the to which you refer. And with that xxxxxxxxxx mempry, you remember the reason why you wanted to wake up which you then apply to wake upx again.

QUESTION: (Helen Krabbe) ??... my task to wake up. I remembered when i woke up and I went to bed looking forwatd to it.

A: Did you wake up ason afer you woke up?

Q: Yes, and then (??).. I constantly when I would remember, I would stop.

A: How slow or fast?

Q: As slowly as I possibly could make it.

A: How long did it last?

Q: It was very short. It was, it is almost like something ????

A: Can you extend it?

Q: I tried by then standing very still and very slowly maybe moving my arm towards something.

A: And you lose it?

Q: I lose it in that.

A: Then you bring it back. How long did you do ti?

Q: I have done this for about maybe twenty to twenty five minutes in my morning schedule.

A: Does it help you for the rest of the day?

Q: Yes.

A: Then you continue for another week exactly the same way. But try to ~~deepen~~ deepedn it much more when you are awake so as to have it last longer. You know?

Q: but it was also the fact that on Monday I didn't want to do it. I mean the wish was there but..

A: That will happen all the time. I wish and I do not wish all the time Naturally, as soon as I say I wsih, something esle says I do not wish. All the time I face tht. You see, U am trying to be engaged in something that is opposing every step. Every moment when I want to wake up, everything around me tells me not to wake up. I am all the time under two influences, all the time. There is not getting away from it. I do not know it because sometimes I am in one. Sometimes I am in the other and then I convenietnly forget about the existence od the other. But I am really trying to face a situation as it is. And I wish. I want to wake up. And at the sane time, I do not wake up bebecause I do not want to wake up. The trouble is always that I wsih it and then I do not wish it. After this, I bring now the two forces, now, at the samw time, toghther. And I now be ome aware of two th ngs in me pulling one way or another. And at that moment I wake up. And that is the way how to use the non-wish. I confront the non-wish with a wish at the same tine. At that moment, something in me sees both and I, you might say, neutralize both. At that moment, I am awake.

Q: This has happened several times during the past couple of days.

A: Do not be disturbed by it. It will happen all the time. The devil is on one shoulder and God on the other. Do you remember the two rains of Wotan? Good and evil. You continue.

QUESTION: (??) May I have a task?

A: What kind of task would you like?

Q: A hard one, something physical.

A: Why do you want it? To prove to yourself that youcan do it?

Q: Yes, because I can be successful. I would like to see if I will gain something from it if I am successful, and I would like to gain something.

A: Have you any idea what you might gain besides the fact that maybe you would accomplish the task.

Q: Well, I would like thefeeling of being awake, fully awake.

A: Have you experienced being awake?

Q: Well, when you talked about it, I think I had. (???)... I write as part of my work and it is not very involved but when I think about it, I becoom more alive.

A: Do not mix up aliveness with being awake. Awake is not alert. Awake is actually that I seemyself in a flash like I have never really have seen mydelf, particularly when what I see, could be impartial.

Q: Well, listening to everybody talk, I have had a feeling of being awake.

A: Good. Then I will give you a task to try to have several moments of that attmept of waking up.

Q: I do not know how to go about it.

A: That is just it. I explained it a little while agao, what was involved. I see myself For instance, you sit, you get up, you walk to the ddor. Can you egt a picture of yourself, yourself, walking, as if somebodyxeke something, alos belonging to you, sees yourself, sees your body walking, You understna that ?

Q: Yes.

A: Now, when I walk to the door, try to be impartial about yourself. There is no reason why you should like yourself walking. It is a common occurence. You have done it thousands of times. ??... feeling about it. You do not have to admire yourself and you do not have to

like it or dislike it.Introduce into that seeing yourself, an impartiality if: it is the same to me; I am walking. It is alright. Ido not judge it. Try now as you take each step, to be aware of yourslef at the time when you take that step. It is a ditle ~~difficult~~ different. You see, because when I walk, I very often have projected myself into the future, that I will see myself because I am walking and therefore the futrue is comeing towards me. The question of imultanaiety os a different one. It is tht I become aware at the moment what something happens. And it then registers. Alright?

Q: O would like to ask a question. I was thinking about children. I have always noticed that when children ride in automobiles, they do not do it like adults but they look out the back window. They want to see where that have been.

A: Let's now see where we are.

Q: As gas as my task, I would like to????

A: Good, but now you try to find out what is meant by trying to wake up. trying to be awake.

Q: Is that the task?

A: No, you see, the task is linked up with that as aim so unless you know the aim, you never would do the task. And if the aim could be to wake up. it could be a task for that aim. You will not be successfu.. I will be very difficult.And at xtimes, all of a sudden, you willsay: That is what is neant; yes, of course, I saw myself and I was not involved. You see? There are times when you are alone wan there could be nothing involved because ???. Try to become familiar with tht phase of it. That, I would say, constitutes the task. And com next week at twelve oclock and tell me. Alright?

QUESTION: (Albert Berman) I don't know. Is this to watch yourself as you are
if/somebody else?

A: no, it is to watch yourself seeing yourself as if some body else is seeing you. You see, what we have to try to get rid of is an interpretation of oneself. That is, knowing oneself so weel that immediately when I have a picture of myself, I associate it with something I know of myself. Sometimes it is the form of liking or disliking. Sometimes it is in the form of classification.

Q: If you arr somebody else, you do not particularly care.

A: True. That is right. If you don't. I do not think that there are so many people where you really do not particularly care because even if you ar in the subway or on the street, and you see some one, very often what you see already starts in you a certain thought or a certain feeling. There are not many people that when you pass then by, that they are jsyt passing passing by like ordinary human beings inwhich you have no interest. Many times you will notice the expression on their face or they clothes they wear or how they wear it, how they walk, things of that kind which of course interest you and/rightly would interest you. But, in this particular case, you quite have no business to be interested in that what you are.

Q: I was speaking on the assumption that you are not really interested in somebody else.

A: You try out for yourself if that assumption is correct. Try first with ohter people. If you can see an object without having any idea that that object ought to be different, or that you like the object, or that it has an artistic quality or that it is functional or that you like the color or not or that you have objection to the object being where it is. Things of that kind mind are of course ordinary thought processes and eeling processes. But to see a thing objectively, means it leaves me entirely cold.

Q: That is what I meant.

A: When I now have something outsdie that leaves me cold, I have in

me a certain registration of that what is outside and I receive it. It is now as if that kind of beam of attention which is sent out, I now turn on myself and at that moment, if I tehn remian objective regarding myself or in any kind of manifestation that I have, I would reach this particular possibility of being objective. and at that time, we call it waking up, being awake to myself. The state of awareness includes seeing, non-judgement, and simultanaiety. Alright?

QMESTION: (Angela Benis) My task for the past two weeks was to sit down three times a day and try to be aware and to let the energy flow from the top of my head, to my hand, to my arms..?? And I found out that each day there was more energy flowing thru my body or, at least, my body was more strong each time. And it also depended on how strong, how much energy I had have taht time or how much I used for other things or exercises. So, sometimed for a few days, there was reactions in my body, internal (??) reactions (??) and then one day it made me strong again and then it would come up the next day. (??) .. it was an experience of being awake because at the end of each exercise my mind and my vision was extremely clear and very sharp. I could even see everything more bright and sharp. And there was a state of difference in feeling than usual.

A: Good, now this question of energy you have to be careful, because the energy that is in excess is not always the energy that can be used for the purpose of being awake. I have to change, convert the energy into a different kind of form in order to be used for being awake. Now, when I wake up and I discover in myself a certain flow of energy, a certain force, something, when I remain awake, I now try to send that energy in a special direction. You see, it is not a question of letting it flow but it is a sending it to my arm. As a result of that, I will have a senstaion in my arm. You see, then I withdraw and I now send it to my other arm. The sensation appears

in my left arm. I bring it back again and all thet time I try to stay awake. I send it to my right leg and I have a sensation in my right leg. I bring it back again and I send it to my left leg. I have a sensation in my left leg. I bring it back again. And now I have a sensation of the totality of myself. With that, I relax. You understand?

Q: I did it differently (???)..

A: This is a new exercise; How to utilize energy. The other is a form of statement of fact. After that, relax, and you will see that the enrgy has been used up because it has gone to the body.

Q: ??

A: THAt is when ~~the~~ one frains it in order to become relaxed. When I am relxed, there is room for energy. It does not have to drain any more. Do it for one week. Let me know next week.

Q: (Visitor) I have tried, for the sake of being awake, to change things in my daily habits: maybe to stand a litte differently for a certain period of time or to hold my arm a little bit different. I did this in hope of finding something in my daily manifestation (??) that I could use for the purpose pf being awake (??). But I didn't know what to begin woth; to begin with a feeling or my voice or a facila expression. The body seems like the grossest so I started with that. I wanted to ask how I could proceed from here. I find these things for myself to be useful (??).

A: You know, there are several ways inwhcih the body behaves. There are three parts of ourself ves and the feelings, as I have said many times, are rather difficult to see and become awre of because I do not see their origin. I do not see the limitations. I do nto know where they go. There is of course, something that I call feelings

which effect each other and which again, when they exist, express themselves in a behavior form of my body. I have difficulty in observing feelings if I want to seperate them and see one feeling as seperate from another feeling. I can do it. That is, it is possible when I link it up with the expression of one kind of feeling with the expression in the physical body. But if this is the case, my interest is much purer if it can be regarding the physical body, regardless of where it came from and whatever the cause was. In order to try to become aware of my mental center, I have an added difficubjy of trying to do something with part of my mind regarding another part of my mind. If the purpose is to become aware, that is, to acquire a faculty of awarness in my mind which has the ability to be impartial and just record, then I try with one part of my mental capacity to observe the rest of my mental capacity continuing in their ordinary way of association and kinds of thought s or whatever other intellectua processes there are. And I have a difficulty then to seperate similar things from each other and educating one and leaving the other alone. So, for that reason, if I want to learn to become objective, I take the simplest way out. That is, to establish a relationship between my mind and my body. That is, I (??) with my mind. I become aware of my body functioning. For the purpose of that, of wanting to become aware of my body functioning, it does not make any difference what I take, because any kind of form of behavior, in any kind of manifestation of my body, as long as it leads to the possibility of having a picture of it, and a picture without being partial, is right. Some of the things in my body, as I walk, movements, posture, facial expression, tone of voice, sometimes are a little closer to me than others. Fir instance, some peopke have trouble hearing ther voice but they have nok trouble whatsoever in seeing their movdments. Other people have quite definately a feeling about, that is, a difficulty about seeing how they stand. They do not know where their arms are in space. They have a

difficulty about correlation of posture and tension. So, it all depends on a person who wants to find out something about the behavior of his physical body, to try with whatever he th nks is the best to start with. Again, the choice does not matter. If it does not work, you take something else. Take for instance your voice. Quite right. Your voice is there. You can hear it. Sometimes you speak and sometimes you do not. When you speak, you become aware as if someone else is speaking. I become aware of my voice as it is. I could become aware of my voice as I intend it to be. I can change thespeed of my voice. I can ch ange thepitch. I can change the volume of air that comes out. Things of that kind, I make different variations in my voice, as it were, and, at the same time, I listen to ti. I listen to it impartially. As soon as it becomes a little too (??)) If, on the other hand, I see movements; I ~~xxx~~ move my arm. I become aware of such movements. I stretch my arm. It is like this. I have no desire to do it this way because one way is not better then the other. But I am awake to the fact of this stretched arm. Now, upon command from myself, I remain aware of my arm and I turn it. I become aware of that movement. This movement is not linked up with identification. And as I trun it slowly, I can introduce simultanaity of remaining aware at the time. This way I create a picture in my mind, partially by seeing it, partially by becoming aware. Now, I have stretched out my arm. I have seen it. I close my eyes. I have now a picture of my arm as it is even with my eyes closed. Now, I turn it. It is impossible for me to see it but it is possible for me to remain awake. This way I spoerate my ~~xxxxxx~~ sensation from the ability to be awake. I do this many times, Sometimes my arm, sometimes as I walk. Someimtes as I bend. Sometimes when I say hello. Sometimes when I stretch out my arm to do something. Sometimes when I see some one else and I shake hands. I turn to knob of a door. I push a (??). I lift something form a shelf.

All the time, my form of behavior as expressed physcially, I become aware of, with something in my head, probably the back part, which registers this kind of form of behavior and I try now to remain as continuously aware of that fact, of these facts, of these moments of recognition, of these pictures, as if they then become on film for me which, when unrolled, I become aware of. The reason for taking the physical body is that by means of that, I acquire a method. I acquire what is meant by registering something ipartially. After I have a method, I will apply it to the configurations of my feelings. I will do it in such a way that I become aware of a state of my body as a result of a feeling. I will try to distinguish now between how my body is as a result of a certain feeling. I start to distinguish between different kinds of vibrations which produce different forms of behavior. I am bashful - I color. I am angry my arms and my shoulders tighten up. I am interested - I bend over to listen to some one. I wantto hear a voice - I do this. Things of that kind effect me emotionally but the expression comes in a form of behavior. And now in studying myself, I do not take behavior forms as if they are nothing. I take them as an expression of a feeling. And I trace back from a behavior form , where that feeling was, came from, and how it started. Now I take in a behvior form physivally with a cause of thatbehavior emotionally. This way I start to obsevre my feelings. You understand? The third is I start to observe thought forms. Certain thoughts, mental processes, take place in my mind. Having now acquired a facility of objectivity regarding my physical body, I now become aware of thought procrsses going on (??). I trace now out of all this associative thought, one thougth concerning a concept. Someimtes a concept can be linked up with a concrete object. I see an object. I have th t object represented in myseld and at the moment when I see it, that is, at the moment when I open my eyes and start to (??), I retain in my head a certain form of energy which becomes for me a thought when

When I recognize the object. Very difficult. It is a little easier when I have a concept of some person. And I have in my head a quite definite picture of such a person and I see this form and I see this change and now I becom e aware of that taking place in my head. Another way: I see certain things appear in my head as a thought. I see that such a thought is now associated with something else. From something else to something else, and from something else to something else. And all of a sudden, I (??) here I am. All of a sudden, (??). How did I come from here to here? What was a feature that changed the thought process? I trace it back. I try to ~~xxx~~ trace it, where the associations started to link up with each other. And then now I intentionally make the association. As I now make the mental process with which I am already familiar, I become aware of my mental processes taking place since it is familiar and has no particular value, I can remain objective. You understand? It is this wht I (??). It is a very long period, a very long processof work. And it requires the steps that I indicate: forst the acquieition of something refarding my physical behavior. And already in itself is extremely difficult because there are many forms of my behavior I am not at all aware of. And, as soon as I become aware of them, I become identified with them. (??)... without identification, without liking, disliking and so forth, is already a long step and then, when (??). T.. the totality of an aim of something I have become aware of my personality and, in that process, that what I am remains the pbject of my search. And, at the same time, while searching, something in my developes which I can call the beginning of my inner life. Will we let it go at that?

Q:??

A: You select.

Q: ??

A: You will know. You will know. You will come to a point at which

you unknowingly fall asleep. There will be a point at which you wake up and remeber that you have fallen asleep. You see, I know when I wake up because I make an attempt to wkae up and it is (??)... and something takes place in me. (??). The amount of energy that I have to be used for remaining aware, gradually peters out. And I do not know where other things take over. But at a certain time a little later I find out that I was asleep. I happen to think again about being awake and I realize that I was asleep. Now I trace back where did I lose myself and I do not know.

(At this point, the tape becomes unintelligible)